

ABSTRAK

Sandra aulia umafagur. Proses Komunikasi Tradisi Belis Adat Perkawinan Masyarakat Desa Heopuat Kecamatan Heokloang Kabupaten Sikka

(pembimbing: syukri dan kamsar)

Tujuan penelitian ini adalah mengetahui makna tradisi belis serta menganalisis proses komunikasi yang menyertainya melalui tiga indikator utama menurut teori aktivitas komunikasi Dell Hymes, yakni situasi komunikatif, peristiwa komunikatif, dan tindakan komunikatif. Metode penelitian menggunakan pendekatan kualitatif deskriptif. Data diperoleh melalui wawancara mendalam dengan empat informan kunci, observasi pada prosesi perkawinan adat, serta dokumentasi. Analisis data dilakukan melalui reduksi, penyajian, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa: (1) situasi komunikatif tradisi belis berlangsung dalam suasana sakral di rumah adat keluarga perempuan atau balai adat pada hari baik menurut perhitungan adat; (2) peristiwa komunikatif ditandai dengan musyawarah, penyerahan belis berupa gading gajah, doa adat, dan makan bersama; (3) tindakan komunikatif diwujudkan dalam interaksi simbolis melalui penyerahan belis, pemberian kain adat, serta dialog antara keluarga besar kedua belah pihak. Tradisi belis dipandang sebagai kebanggaan dan simbol penghormatan, meski juga menimbulkan tantangan ekonomi. Namun, masyarakat tetap melestarikannya sebagai identitas budaya yang mengikat persatuan keluarga dan menjaga nilai luhur leluhur.

Kata kunci: belis, perkawinan adat, komunikasi, masyarakat Heopuat

ABSTRACT

This research, entitled “The Communication Process of the Belis Tradition in the Marriage Customs of the Heopuat Village Community, Heokloang District, Sikka Regency”, examines belis as more than a material exchange. For the Heopuat community, belis symbolizes respect for women, strengthens kinship ties, and reaffirms cultural identity. In this village, belis is represented by elephant tusks (bala), which hold deep philosophical meaning and have been preserved for generations.

The purpose of this study is to explore the meaning of belis and analyze the communication processes within it through three main indicators of Dell Hymes’ communication activity theory: communicative situation, communicative event, and communicative action. This study applies a qualitative descriptive approach. Data were collected through in-depth interviews with four key informants, direct observation of traditional wedding ceremonies, and documentation. Data analysis followed the stages of reduction, display, and conclusion drawing. The findings reveal that: (1) the communicative situation of belis occurs in a sacred context at the bride’s family house or the village hall on an auspicious day; (2) the communicative event is marked by negotiation, the symbolic handover of elephant tusks, customary prayers, and communal feasting; (3) communicative actions are expressed in symbolic gestures such as the handover of belis, exchange of traditional cloth, and dialogic interactions between families. Despite being considered an economic burden, belis continues to be upheld as cultural pride, a marker of social honor, and a unifying bond that preserves the values and identity of the Heopuat community.

Keywords: belis, marriage customs, communication, Heopuat community.